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A LETTER TO A Doctor *of* PHYSICK Concerning *DIASCORDIUM*, &c.

LONDON,
Printed for *J. Bettenham* at the *Crown* in *Pater-Noſter-Row*. 1719.

A LETTER TO A Doctor of Physick Concerning DIASCORDIUM, &c.

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Printed for J. Betteridge at the Crown in Pater-Noster-Row. 1719.

DEAR SIR,

YOU now receive another of those Epistolary Debts, which I hope frequently to pay, and with always to owe.

Your last concerning Dr. *Keil's* Notion of the unequal Velocity of the Blood; and your own Practical Improvement upon it, by artificial Retardations, and Accelerations in particular Members, hath Noyelty, and Usefulness to recommend it. And if you proceed to make proper Experiments, and enough of them, to justify your Suppositions, I think both Physick and Surgery must give you Thanks.

The Subject of this I now send, I can scarce tell you: for I feel so many things fluttering together in my Head, that I suspect 'twill prove a rambling Miscellany, and not a regular Discourse. And so, without further Preface or Ceremony, I break into it.

A few Posts ago, we had the News of the violent Death of that turbulent King of *Sweden*. A little while after, we receiv'd the *French* King's Declaration of War against *Spain*; and in it the very remarkable Words of old King *Lewis*, who (tho' he had been the occasion of more Wars, than any one Man since *Adam*, yet) in his last Moments, advised his Grandson, now reigning, *to look upon nothing as glorious, but Peace and the Welfare of his Kingdom*. These two have put me upon Speculations.

Doubtless it is the most blessed, and sweet, yea and most honourable, and godlike thing in the World, *to do Good*. And the greater Men are, generally the more they may do.

A King therefore, who maketh it the Business of his Reign, to rectify the Disorders of Nations, and advance the Well-being of Mankind, sits honoured, and happy like a Deity among us. His Life is an Heaven upon Earth; and his Memory shall be glorious for ever.

But a Tyrant is a terrestrial Devil: He can do a world of Mischief, and he doeth all he can; tho' at the same time it cost him dear; for he thereby loseth all the true Pleasures, and Comforts, and even common Enjoyments of Life; and renders himself the most foolish, and mad, and miserable, as well as most detestable, thing breathing.

Pride

Pride and Ill-nature beget in him Envy and Malice; and theſe ſet all his Vices, and Paſſions at work. And then his Plottings and Cares never let him reſt: His Diſappointments, and Vexations continually ſcourge him: His Revenge and Rage burn like Hell in his Heart. But his Guilt, Jealouſies, and Frights, theſe cauſe Convulſions of Soul, utmoſt Anguiſh, and Agonies unſupportable.

Continuò ſontes ultrix accincta flagello
Tiſiphone quatit inſultans; torvoſq; ſiniſtrâ
Intentans angues, vocat agmina ſæva ſororum.
Virg. Æn. 6. ℣. 570.

Examples of ſuch *great Wretches* were in all Ages plenty: but (that I may keep ſafe from giving Offence) I'll run back almoſt eighteen hundred Years; and ſingle out that of *Mithridates* King of *Pontus*.

Pliny ſaith he was *Maximus ſuâ ætate Regum*, the greateſt King in his Age; and his Dominions were *Pars magna terrarum*, a large Part of the Earth.

His Riches were immenſe; his Sumptuouſneſs ſo aſtoniſhing, that even the Scabbard of his Sword coſt four hundred Talents.

He was, as to his own Perſon, a Man of extraordinary natural Parts; and had improved them, by Learning and long Experience: He was a ſhining Orator (as *Sylla* in *Plutarch* alloweth) had ſearched deep into the Natures

and

and Virtues of Things; had ſtudied Medicines, and the Art of Compoſition; and was not ignorant of practical Phyſick. For having ſent to *Rome* for the fam'd *Aſclepiades* to come to him, and profeſs in *Pontus*; tho' that Phyſician did not think fit to accept of the Invitation; yet he digeſted the Rules of Phyſick into order, ſet them down in Writing, and made a Preſent of them to the great King; who was ſo taken with them, that he made them his Study.

Moreover he ſpake readily (which *Pliny* believes no other Mortal ever could) twenty two different Languages to ſo many ſeveral Nations, his Subjects; upon Buſineſs, and Affairs of State; and never uſed an Interpreter.

He was alſo of ſuch a firm Conſtitution, and eſtabliſh'd Health, that he was thought even Poiſon proof.

Add to all theſe he had the mighty Advantage of an exceeding long Reign; even of fifty ſix years: And might have had we know not how much longer, if nothing but Age had cut him off.

——*Quota pars moritur tempore Fati!*
Seneca.

Now with all theſe Endowments of Nature, and Bounties of Fortune, it might well be expected He ſhould have procured as much Happineſs

pineſs to Himſelf; and at the ſame time alſo to a great part of Mankind, as Humane Nature, in this ſublunary State, is capable of. For 'twas plainly in his Power *To have, and to do almoſt whatſoever he would*; and ſo He might have been the Bleſſing and Delight of Men, all his Life; and their Adoration after Death.

But alas! inſtead of this, He plagued all He could, and ruin'd Himſelf. And at laſt, when his ill Courſes had forced his Son *Pharnaces* to rebel, then did his own Right Hand riſe up againſt him, and put an End to his execrable Life.

Ad generum Cereris ſine cæde, & vulnere pauci
Deſcendunt Reges, & ſicca morte Tyranni.
Juven. Sat. 10. ℣. 112.

Thus fell the grand Monarch. He who uſed to breath Fire and Fury; and bring Death and Deſolation with him wherever he came: He who had for a long time reigned, and raged as a moſt cruel, infernal Fiend would have done: He who had made the terribleſt Figure upon the face of the Earth.

Thus he fell! and now became the moſt piteous and lamentable Object any Eye could behold. For his curſed Carcaſs lay above Ground till 'twas all Carrion, and Rottenneſs; and his Viſage, and Features were ſo putrified

away, that he could not be known, but by certain Scars in his Face: And the great *Pompey*, his Conqueror, could not muſter up Hardneſs enough to look upon the ſad Spectacle.

Now its poſſible a great Man may be thwarted in all his Deſigns of ſerving his Countrey, and may meet with Difficulties and Diſaſters all his day. When ſuch an one dies, not to mourn for him, and not to retain an honourable Memory of him, is ſhameful Stupidity, and baſe Inhumanity.

But where *Divine Vengeance knocketh down a Tyrant*, there not to give Thanks for the common Deliverance, is Ingratitude to the Deity: And not to adore the Juſtice of Providence, is direct Impiety,

Mithridates, inſtead of being good, and doing good, grew intolerably proud, and ſavagely cruel; he brought all Things and Places into Diſorder; he deſtroyed his own Subjects by Rigour and War, and fought, like a wild Beaſt, all the Nations he could reach.

He took all *Aſia* from the *Romans*; he drove out the Kings of *Bithynia*, and *Cappadocia*; he conquered the *Cyclades*; he over-ran many Lands beſides; he made bloody Inroads into *Thrace*; he ravaged ſeveral Parts of *Greece*; and added all the damnable Miſchiefs and Villanies a Man of his Power and Fury could be guilty of.

Cruelty

Cruelty makes one moſt like the Devil of any thing which can be named: To give therefore a few of the many Inſtances of our Diabolic-Anti-Hero's Cruelties.

He cauſed *Aquilius*, a *Roman* General, who unfortunately fell into his Hands, to drink melted Gold.

He murthered *Alcæus* the *Sardinian*, for no other reaſon, but becauſe his Horſe had won the Race before him.

When his Fortune grew bad, he ſent, and cauſed his Wives, and two Siſters to be miſerably ſlain, tho' they were at a great diſtance, and ſeemed then in no danger (as his Pretence was) of being taken by the *Romans*.

When *Lucullus* took the City *Cabira*, he found the Caſtles crowded with poor Priſoners, which *Mithridates* had driven out of *Greece* like ſo many Cattel. But he was perfectly amazed to ſee ſeveral Princes of the Blood, nearly related to the King, who had (upon his Jealouſies) been flung into Dungeons; and held there ſo long, that they had been given over many Years ago for dead.

He moſt barbarouſly maſſacred, in one Day, an hundred and fifty thouſand harmleſs *Romans*, who had ſcatteringly ſeated themſelves about in *Aſia*, and thought of no danger.

A Multitude of People he baſely poiſoned: And (to fill up the Monſtroſity of the unnatu-

-ral Tyrant) among the reſt, even his own Son *Ariarathes*,

The Guilt of theſe his helliſh Cruelties haunted the ſavage King Night and Day, and ſcar'd, and frighten'd him out of all Comfort and Security, and tortured him like to make him mad.

——*Diri conſcia facti*
Mens habet attonitos; & ſurdo verbere cædit,
Occultum quatiente animo tortore flagellum.

Juven. Sat. 13. ℣. 193.

And ſo he grew into a diſturb'd way, and ſuſpected and fear'd all about him, leſt they ſhould (for their own Preſervation) poiſon him, as he had done ſo many others.

Qui terret, plus ipſe timet, ſors iſta Tyrannis
Convenit.——

Claudian de 4 Conſul. Honor. ℣. 290.

In Defence therefore of himſelf, he made all poſſible Enquiry in all Nations after *Antidotes*: And all he could get, he threw together into great hodge podge Compoſitions.

And this ſeems to me the firſt Beginning, and this vaſt King the Father of all theſe farraginous Jumbles, and ſenſeleſs Gallimaufries,

ſries, which have ever ſince held the higheſt Place among *Alexipharmacs*; and been ennobled with the Title of Capital Medicines.

When *Pompey* had now vanquiſhed him, and came to rifling his Coffers, he found among his choiceſt Treaſures, Commentaries written with his own Hand, *De Arcanis Morborum*, which he commanded his freed Man *Lenæus* to tranſlate into *Latine*; and then gave them to the *Roman* Phyſicians, *Damocrates* and *Andromachus*.

Here they met with many Compoſitions: And among the reſt that which from the Author they agreed to call *Mithridate*. And *Damocrates* was ſo fond of it, that he took the Pains to turn it into Verſe, to ſecure and preſerve it from Miſtakes and Corruptions.

Afterwards, in *Nero*'s Time, the younger *Andromachus* took either this, or ſome other he lighted upon in the ſaid Royal Commentaries; and put out, and in, and altered it as he pleaſed; and added Vipers, which was thought ſo very conſiderable an Improvement, that *Crito* called it *Theriaca* from Θήρ, *Fera*, a venomous wild Beaſt.

Galen alſo, in the Reign of the *Antonines*, went over it again; and made more Alterations, as his Judgment directed him; and left it ſomething nearer to that we now have; tho' ſome of his Ingredients are diſputable, and ſome give place to *Succedanea*. *Zwelfer* gives us *Galen*'s Preſcript, which he affected

to call after his own Name Γαλήνη, importing the ſame with *Requies* (as we have an Electuary called *Requies Nicolai*) a compoſing Medicine.

The ſame *Galen* teſtifies, that formerly Emperors and Kings were wont to make it their Care (and ſpared no Coſts) to procure and fetch the Species for Treacle, from *Syria*, *Palæſtine*, *Ægypt*, *Cappadocia*, *Pontus*, *Macedonia*, *Spain*, *France*, *Mauritania*, &c. And that none might diſpenſe it, but only ſuch Phyſicians as were permitted by ſpecial Licence.

Proſper Alpinus (*de Medic. Ægypt. l.* 4. *c.* 8.) tells us, the *Egyptians* were negligent enough in the making of other Medicines; but by the particular ſtrict Command of the great *Turk*, they prepared their *Theriaca* with the utmoſt Care and Exactneſs, in the Temple of *Moreſtan*, at *Grand Cairo*, in publick before all the Phyſicians: And that it was not lawful to do it in a private Shop; nor to teach it the Chriſtians. However, *Proſper* worm'd out the Secret, and lays it before us, ſomething differing from ours; particularly, he ſaith it hath but 59 Ingredients, whereas ours hath 61. as *Pliny* hath told us (*l.* 19. *c.* 1.) *Mithridate* hath 54.

Mithridate and *Treacle*, and that Tribe of pompous Compoſitions, grew into ſuch Fame and Faſhion, (as things which can't be underſtood will certainly be admir'd) that we find a Mul-

a Multitude of Imitations of them extant in *Rhaſes*, *Avicenna*, *Meſue*, *Serapio*, *Paulus*, *Oribaſius*, *Ætius*, *Myrepſus*, &c. And they had a Thought, *The more the Ingredients, the nobler the Medicine.* *Myrepſus* hath one (tho' not given out for an *Alexipharmac*, but a *Nephritic*) he calls *Antidotus è ſexaginta Speciebus*, an Antidote of ſixty Species, for the Stone.

The Moderns have alſo built upon the ſame Ground, and produced abundance too many for Uſe.

Our *Pharmacopœia* affords us one called *London Treacle*; but the moſt prodigious Monſter of this kind, I take to be *Matthiolus* his Antidote, which having clutter'd in almoſt all our *Materia Medica*, may be ſeen, and muſt be wondered at, in *Zwelfer*.

About 160 Years ago, *Jerom Fracaſtorius*, an *Italian* (Poet and) Phyſician raked the Shop, and threw together another lumping Heap of Drugs, which hath had the good Fortune to take with Phyſicians; and continues to this Day a ſtanding, eſtabliſh'd Medicine; and goes by the Name of *Diaſcordium*, or *Confectio Fracaſtorii*.

Sylvius of late compoſed one, which hath eſteem in *Holland*: The *Pharmacopœia Leovardienſis* exhibits a perfect new *Diaſcordium*. But perhaps ſome of its Species might have been more judiciouſly choſen; and their Numbers may be too few, to furniſh *Hete-*

rogeneity

rogeneity enough, to make out *Alexipharmaciſm.* Concerning which Notion, ſee *Alexipharmac* Powder, in *Pharmac. Extempor.*

Now of this ſort of Great Medicines, Mr. *Boyle* thus delivers himſelf (*Uſefuln. of Philoſ.* p. 132.) Tho' I cannot commend the Skill of thoſe, who firſt deviſed theſe famous Compoſitions, whoſe Ingredients are thrown in by Scores, if not by Hundreds; yet becauſe long Experience hath manifeſted them to be *good Medicines*, I ſhall not reject them. And I think a wiſe Man may uſe a Remedy, which ſcarce any, but a Fool, would have deviſed.

Of all theſe, my Mind gives me to pitch upon *Fracaſtorius* his Confection to diſcourſe of. And if I might adviſe, and (as they ſay) have a finger in the making of it:

1. I would leave out *Caſſia*; partly becauſe its Aromatic *Gas* is fully ſupply'd by Cinnamon; and partly becauſe 'tis Mucilaginous. And the Medicine receiving Gum-Arabic, I judge that may be ſufficient without *Caſſia*; for too much Mucilage might be injurious, as being directly contrary to the general Intention of the Compoſition, which is deſigned Aſtringent, as well as Alexipharmac.

2. Becauſe I judge the drying, and pulverizing of that juicy and ſmelling Herb *Scordium*, deprives it of the greateſt Share of it's Virtue: I am perſuaded an Ounce of it thus ſpoiled, in 4 or 5 Pounds of the whole Maſs, can

can be of little, or no Efficacy. And therefore I would make no Scruple to omit it, or elſe make a ſtrong Infuſion of it in the Sack which is to be uſed.

3. *Dictamnum Creticum* being of a dry, ſpongy, woolly Subſtance, ſeems to me not perfectly fit for an Electuary; which it will clog, and upon diſſolving of it in Juleps, will be apt to lie behind, in form of hairy Dregs. And as for its acrid, biting, bitteriſh, aromatic Taſte; that is evanid, and flies off the Tongue quickly; and is made amends for, with Advantage, by *Contrayerva* Root, whoſe Taſtes are as fine as the others; and ſo durable, as to be almoſt indelible.

4. *Biſtort Root* is ſo very like that of *Tormentil*, that to uſe them both ſeems mere doubling. Of the two, I prefer *Tormentil*, becauſe it is full out as acerb and ſtyptic as *Biſtort*, but excells it for a ſubacrid Taſte, and a finer Bitter, which puts the Palate in mind of the *Peruvian* Bark. But in regard I would improve the Aſtringency, I ſubſtitute *Balauſtines* in the room of *Biſtort*.

5. *Sorrel* Seed ʒiſs is juſt nothing at all; and ſo I take no notice of it.

6. I am ſenſible you will wonder extremely why I leave out *Opium*, which ſome make to be the very Baſis of the Medicine; and *Wallæus* (*Meth. Medendi*, p. 151.) ſaith gives all the ſudorific Quality to *Treacle* and *Mithridate*: But you ſhall have my Reaſons for it in due Place.

7. That

7. That which we now a-days have for *Terra Lemnia*, is not brought from *Lemnos*, nor any Part of *Turkey*; but is a Cheat made at home, I know not what. It is meant to be an imbibing, ſtyptic Species. I would introduce for it, *Crocus Martis Aſtringens*.

8. I eſteem *Radix Serpentariæ Virginianæ* to be the very nobleſt of all the Cordial Bitters in the Shop; and an *Alexipharmac* far excelling *Gentian*, and would be glad to receive it here for *Gentian*. But ſeeing it is bitterer than it, I think adviſeable to take but half the Quantity. For we owe our weak Patients as good Taſtes as we can make, without Prejudice to our Medicines.

9. I am fully ſatisfied, that *Radix Angelicæ Hiſpanicæ*, *Contrayervæ*, and *Crocus* are in the foremoſt Rank of *Alexipharmacs*; and muſt deſire our Capital Confection may be ennobled by them.

10. *Succus Chermes* being an high taſted Cordial, I am of Opinion the Addition of it brings a grateful Richneſs to the whole.

11. I could wiſh that enormous Quantity of Sugar of Roſes, which ſerves chiefly to encreaſe Bulk, were left out. But Faſhion is an irreſiſtible, as well as an unreaſonable Tyrant.

Thus much for Ingredients: Now as to making up, I will impart to you what occurs to my Thoughts.

1. I

1. I would take great care to reduce the Species all into the fineſt Powder poſſible, and be exactly curious about it; particularly I would order the *Bole*, and *Crocus Martis*, according as our *Pharmacopœia Londin.* directs for the Preparation of *Litharge*.

2. I would make a vaſt great Quantity at a time, as *Proſper Alpinus* reports the *Ægyptians* always do, when they prepare their Treacle. My Reaſon is, that the Maſs may have Subſtance enough to maintain a due Fermentation, till all be leavened, and brought into an uniform Lump.

3. In *Ægypt* they mix up their *Theriaca*, generally in the Month of *May*; but I would chuſe time for it, preciſely in *October*. For that Month with us is uſually juſt warm enough to excite and promote Fermentation; and the Cold of Winter coming gradually on, there will not be any danger of the Medicine's growing ſharp and hard taſted (like ſour ſtrong Beer) by too fierce a Fermentation. Perhaps we may expect as great a difference between it, and what is made in the Spring; as we find there is between *October* and *March* brewed Beer, which (for the ſame reaſon) is ſtrangely different.

4. I would provide a ſmall long ſhaped Barrel, capacious enough to hold a third part more than the Quantity of the Maſs, that it may afford ſufficient room for it to rarefy, and work in. And made ſo very ſmooth in

the inſide, that the Electuary may not ſtick to it. When it is hooped up cloſe, with the Medicine in it, I would not open it till next *October*, unleſs perhaps juſt to ſee, whether it grow cruſty on the ſides of the Barrel. But I would ſet it upon one Head in a Vault, or Cellar, and frequently roll it, and turn ends.

Thus doing, I hope to keep up the neceſſary Fermentation, and the due Mixture; and withal at the ſame time ſecure it from loſing any Virtue by Evaporation, and receiving hurt from the Appulſe of Air.

I muſt ſay, I am fond of this frequent rolling, turning, and keeping cloſe; and I place a great deal of Streſs upon it. For thus will every individual Atom have its Body opened, and fitted to ſend its *Quota* into the whole. Thus will all be united entirely into one Form, ſo as to leave no Taſte, Smell, or Colour ſingly perceptible: Even as by tempering a great Variety of Colours, upon a Painter's Palate, no one will ſtand out ſeverally diſtinguiſhable; but there will be produced one uniform Complex of all blended together. By the by, we may hence rationally believe, that old *Diaſcordium* and *Treacle* (if not too old) are better than new; becauſe they have had time to undergo ſufficient Fermentation, to bring them to the utmoſt Maturity they are capable of.

Now

Now, Sir, I have, according to the foreſaid Thoughts and Reaſons, framed a Compoſition, which I offer as a *Confectio Fracaſtorii Reformata*; and requeſt your free Judgment upon it. For you know one of the Articles we eſtabliſhed our Letter Traffick upon, was, to be ſo free with each other, as to make all the Objections, and even Cavils that we can.

Confectio Fracaſtorii Reformata.

℞ *Rad. Contray.*
—*Angel. Hiſp. ana* ʒß — — *ana gr.* iij ¾.
—*Tormentil.*
Cinnam.
Balauſtior.
Gum. Arab.
—*Galb.*
Styrac. Calam. ana ϑxvj. — — *ana gr.* v.
Rad. Serpent. Virg.
Croci ana ϑviij. — — *ana gr.* ij ½.
Piper. Long.
Zinzib. ana ϑiiij. —— —— *ana gr.* j ¼.
Boli Armenæ ʒiß —— —— *gr.* xj ¼.
Croci Mart. Aſtring. ʒß — — *gr.* iij ¾.

F. Omn. Pulv. —— ʒviij. —— —— ʒj.

Adde — Mellis depur.	℥xxxij.	— —	℥ß
Saccbari Roſat.	℥xij.	— —	℥iß
Vini Canar.	℥viij.	— —	℥j.
Succi Cherm.	℥iiij	— —	℥ß.
Liquidorum —	℔iiij ß. ℥ij.	—	℥vij.
Totius Maſſæ —	℔v. ℥iiij.	—	℥j.

Libra continet ℥xij.

I have cauſed it to be made up thus. Its Colour is red; its Conſiſtence right; its Taſte rich; and (if my Palate be not prejudiced) far pleaſanter, than that of our common *Diaſcordium*.

But here you ſee I have retained Honey: And in truth I marvel exceedingly to find upon all our *London* Files of late *Confect. Fracaſt. S. M.* which is read *ſine Melle*; but I had rather underſtand it *S. M. ſine Meconio*.

Who bred this Maggot of taking in *Diacodium* for Honey, I care not to know; but I am apt to ſuſpect it was ſome merry Phyſician, who uſed not to trouble his Head ſo much about the *Materia Medica*, as with a Bottle of Wine: For Claret (eſpecially *French*) cuſtomarily drank, till it have taken Poſſeſſion of the Stomach, and fixed its Character upon it; will render Honey abominably diſagreeable.

Tho' it be not a Matter of much Importance, to turn out the Syrup, and reinſtate Honey; yet ſince the *Turba Medicorum* ſo hotly run after the whimſical Innovator with their Eyes ſhut, I have a mind to ſet this thing in as true a light as I can; if it be but only to make it evident, that there may be an unthinking Mob in Phyſick, as well as in Politicks and Theology.

Whether Syrup in general, or Honey be moſt convenient for the embodying of Electuaries, I ſhall examine anon. But if Syrup were really more eligible, yet I ſhould rather prefer, for this purpoſe, Syrup of *Scordium*, than of *Poppy*.

For I poſitively affirm, the Medicine cannot be a jot the better for it, as ſuch; ſince in a Dram of *Diaſcordium*, there is but half a Dram of *Diacodium*; and it's impoſſible, that ſo poor a Pittance can carry with it any conſiderable Anodyne, or Sleeping Faculty.

And if it could, I muſt needs ſay, I ſhould like it ſo much the worſe, for that very reaſon. For *Diaſcordium* is a Medicine proper for ſome Perſons; and in ſome Caſes excellent, if it were not for the *Narcotic* Ingredient in it.

It's certain that Infants, and People of a frigid, phlegmatic, ſluggiſh Conſtitution, and ſuch as have a weak nervous Syſtem, cannot bear *Opium*.

Wallæus

Wallæus (*Meth. Medendi*, p. 314.) ſaith, *Hydropici unius grani Opii exhibitione moriuntur*, one Grain of *Opium* is enough to kill a Man in a Dropſy; which Aſſertion, I grant, may be a little too general and bold; yet, duly limited, hath ſomething of Truth in it.

Sennertus approves of *Diaſcordium* in a *Coma*; only the *Opium* in it is quite wrong, and cannot be allowed.

And in this our Age of Phyſick, ſeeing *liquid Laudanum* is in all our Shops, we have the Convenience and Liberty of adding, upon occaſion, juſt as much of it, as we judge needful; and therefore, I give my Vote, to exclude *Opium* out of the Compoſition.

To this I have a mind to add, that I never approved of giving *Paregorics*, in very minute Quantities.

Sylvius indeed fell into a Singularity of ordering in almoſt all Caſes, and Preſcripts, petty inconſiderable Doſes of it. (*L.* 2. *c.* 26.) *Unuſquiſque iterati ſæpiùs, & inculcati mei moniti memor ſit, Opiata uſurpanda eſſe quantitate minimâ; & partitis potiùs exhibenda vicibus, quàm ſimul, & ſemel. Omnibus enim, qui hoc meum ſequentur monitum, tutam, citam, jucundamque audeo polliceri Praxin.*

Let every one be mindful of this my often repeated, and frequently inculcated Admonition, to give *Opiats* in the ſmalleſt Doſes; and

and rather at ſeveral times, than at once a full Doſe together. And I dare be bold to promiſe the Obſervers of this Rule ſafe Practice, and ſpeedy and pleaſant Cures.

But this was only a Fancy he hit upon alone, and none of our practical Phyſicians have thought fit to ſtrike into it. For my own part, I like not to break a Doſe into ſuch inſignificant Fractions; it's mere trifling, and often pernicious: For it defeats an Intention of Cure, and may loſe an happy Opportunity of ſaving a Life.

If in an extreme racking hyſteric Colick, I give ten Drops of *liquid Laudanum*; and two Hours after ten more; and it then anſwer not (and ſtrange it were if it ſhould) by that time, I ſhall be at a loſs how to proceed further. I would fain have the Medicine overcome the Pain; and if I had given the whole Doſe at once, it's probable it had done ſo: But now, it being altogether a full Doſe in the Body, I am afraid to pour in more, leſt I over do it; and ſo I ſtand by helpleſs, and quite confounded.

Put caſe twenty thouſand Soldiers are requiſite to engage an Enemy, and the General draw out at firſt but ten thouſand againſt him, and ſtay looking on till thoſe be puſhed; and then ſend ten thouſand more, they will certainly be beaten likewiſe: Whereas if he had charged with his whole twenty thouſand together

together at firſt, he might have ſucceeded, and gotten the Day.

In good earneſt, this is miſerable ſilly doing. When an Indication is full and plain, and the time right, a Phyſician ought to ſtrike a manly Stroke, and give a ſubſtantial Doſe; then (and not elſe) may he expect a good Effect from it.

But he who (inſtead of couragiouſly meeting a Difficulty, and going according to the beſt of his Judgment) is evermore dampt and frighten'd with all the bad Poſſibles his Fancy can fetch in; ſuch an one will find every where a Lion in his way; and were much better ſit ſtill at home, than venture out into the dangerous World of Practice.

But to return. Why is Syrup better than Honey for Electuaries? Syrup is Sugar diſſolved in Water; and if there be more Sugar in it than the *loculi* of that Water can receive and hold up, 'twill (from it's own Gravity) ſink and fall out of it, and become ſolid granulated Sugar-candy, at the ſides and bottom of the Veſſel containing it.

And Water being ſuch a ſort of Body, as is eaſily rarified into minute Bubbles, and ſo evaporated, it comes to paſs in Tract of Time (eſpecially if Fermentation happen) that the watery Particles will fly off, and be proportionally diminiſhed; and ſo the Sugar remaining muſt needs precipitate and candy; and then

then the Form and Conſiſtence of the Electuary made up with it, is utterly ſpoiled.

But as for Honey, it is not (like Syrup) conſtituted of hard heavy Particles ſuſpended in the Pores of a Liquid, but is a pulpy, mucilaginous, tenacious, cloſe, united Subſtance; whoſe Elements cannot eaſily ſeparate, and fall aſunder, and fly off as Water will from Sugar: And therefore it is plainly much better fitted than Syrup, to preſerve the due Body of an Electuary.

Again; it being very extenſible and clammy, and of a ſtronger *Craſis* than Syrup is, it puts a firmer Coat and cover over every individual Duct of the Species; and by that means ſecures them more from ſpending their Virtues by Exhalation, and from ſuffering Damage from the ambient Air.

And then Honey is not ſo ſubject to grow ſour, or otherwiſe corrupt, as Sugar is; and upon that ſcore alſo, is to be preferred before *Saccharine* Syrup, for the making up of a Medicine which is to be kept long, and be a ſtander in the Shop.

Nay Honey is better, not only for Electuaries, but even for Surups alſo. *Fernelius* (*p.* 365.) aſſures us 'twill keep them better. *Ex melle confectus Syrupus diutiùs, quàm ex Saccharo aſſervetur*; he granteth a Sugar Syrup may perhaps be ſomewhat pleaſanter, but *non æquè efficax*, not ſo good for uſe. And then he teacheth us, if we would prevent

candying, we ſhould boil up our Syrup with three parts of Sugar, and one of Honey.

Henr. ab Heers (*Obſ.* 5. *p.* 59.) tells us, *Melle ſæpiùs quàm Saccharo Pharmacopœi ſua condiunt.* In his Time the German Apothecaries made uſe of Honey oftener than Sugar to preſerve their Medicines with.

In the *Pharmacop. Helvet. Specim.* every one of the Syrups is made with only Honey, without one Grain of Sugar.

Pliny ſaith Honey is *innumeros ad uſus.* And ſo we know our Fore-fathers in Phyſick compoſed great Variety of Medicines with it. Their *Melicrate, Apomel, Oenomel, Omphacomel, Oxymel, Hydromel, Thalaſſomel,* &c.

We have in our Shops now, Honey of Roſes, Violets, Roſemary Flowers, Herb Mercury, Raiſins, *&c.*

We put it alſo into external Medicaments, and that not only to contain and bind up other Ingredients, in form of an Unguent, or Plaiſter; but even for its own proper ſake and Operation, to cleanſe, dry, heal, reſiſt Putrefaction, *&c.* But the Lord *Bacon* ſaith (*Nat. Hiſt. Cent.* 9. *Exp.* 848.) we have loſt thoſe Obſervations and Preparations of Honey which the Ancients had.

Honey is a thing which may be kept good a ſtrange long time, and will preſerve even raw Fruits. *Columella* ſaith (*L.* 12. *c.* 10.) *Illud in totum præcipiendum exiſtimavi, nullum eſſe genus Pomi, quod non poſſit*

melle ſervari: Itaque cùm ſit hæc res interdùm ægrotantibus ſalutaris; cenſeo vel pauca Poma in melle cuſtodiri; ſed ſeparata generatim; nam ſi commiſceas, alterum ab altero corrumpitur. There's no ſort of Apple, but may be kept a long time in Honey, provided you put them into it, ſo as not to touch one another.

It is ſo extraordinary and marvellous a Preſerver of other things, that 'twill keep even dead Carcaſſes from corrupting.

Mel putreſcere corpora non ſinet, ſaith *Pliny (L. 7. c. 3.)* 'twill not ſuffer Bodies to putrefy. And he himſelf ſaw with his own Eyes a certain Monſter, which was thus preſerved, and brought out of *Ægypt*; that Country, which had always been remarkably famous for the Art of embalming *(Gen. 50. 2.)* And yet they there choſe Honey, as knowing it alone would do it well enough for this Purpoſe.

Herodotus (in Thalia) records, that the *Babylonians* of old were accuſtomed to preſerve the dead Bodies of their Nobles in Honey.

Xenophon (L. 5. de Rebus Græciæ) reports that King *Ageſipolis* was embalmed and kept in Honey.

Diodorus Siculus affirms *(L. 15.)* that King *Ageſilaus* his Corpſe was put into Honey, and ſo carried to *Sparta* to be there interred. Tho' *Cornelius Nepos*, and *Plutarch*

both, report it ſomething otherwiſe; that (for want of Honey) they dipped him into melted Bees-Wax, which perhaps they might take from the *Perſians*; for *Tully* ſaith (*Tuſcul. Quæſt. l.* 1.) *Perſæ cerâ circumlitos condiunt ut quàm maximè permaneant diuturna corpora.* The *Perſians* caſe their dead Bodies all over with Wax, that they may continue a very long time uncorrupted.

Statius will have it, that *Alexander the Great* was alſo kept in Honey.

Duc & ad Æmathios Manes; ubi belliger urbis
Conditor, Hyblæo perfuſus Nectare durat.
Stat. Sylv. l. 3. Sylv. 2. V. 116.

Varro thinks *Heraclides Ponticus*, who ordered dead Bodies to be burnt, was more in the right of it, than *Democritus*, who was for preſerving them in Honey.

Alexander ab Alexandro tells us (*Genial. Dier. l.* 3. *c.* 2.) when the *Ægyptians* embalmed Bodies, they uſed Honey for one thing among their Spices and Gums, *Condiebant Cadavera Myrrhâ, Aloe, Cedro, Melle, Sale, Cerâ, Bitumine, & Reſinâ Odoribus & Ungentis delibutâ.*

Some indeed loath even the Honey-Comb, and find great faults in it, as that it dulls Appetite, hurts Digeſtion, raiſeth *Flatus*, breedeth Choler, occaſions Vomiting, Gripes, Looſneſs,

Looſneſs, and hurts hyſteric and hypochondriac Perſons.

And I confeſs it may poſſibly do ſo; but then 'tis only to ſuch as have a natural Averſion, or ſome accidental Diſagreement to it, or abound with ſlimy Phlegm, or ſharp Choler, or to ſuch as take too much of it.

For *Mel ſatietatem gignet*: And *Solomon* ſaith (*Prov.* 25. 27.) *it is not good to eat much Honey*; and had ſaid before (*v.* 16.) *Haſt thou found Honey? Eat ſo much as is ſufficient for thee, leſt thou be filled therewith, and vomit it.*

And *Gabelchoverus* preſents us with an Obſervation (*Cent.* 3. *Cur.* 34.) concerning a Man who eat at one time half a Pound of crude Honey; upon which he fell into mighty Diſorders in his Stomach, Belly, and Head, and was ſet to rights again by purging it off. The Fault was in the Man, not in the Honey.

But if we ſhould grant that Honey would really be apt to offend the Stomach and Bowels, taken in enormous Quantities; yet no Man in his wits will imagine, or ſuſpect, that ſo very little of it as enters a Doſe of *Diaſcordium* can poſſibly do any Miſchief. And if I appeal to Experience, I am aſſured none can bring one ſingle Inſtance of Matter of Fact, where *Diaſcordium* ever did any hurt upon the Account of Honey. And therefore I would not have thoſe who write Bills

throw

throw it out, till they can give a ſubſtantial Reaſon why they do ſo, and why they preſer Sugar.

I can point out to them conſiderable Authors, who look upon Honey as a thing very far excelling Sugar, even in point of Wholſomneſs.

Monſet expreſſeth his Senſe with ſomething of Paſſion (*Inſector. Theatr.* p. 30.) *Neſcio quo rationis momento Neoterici Saccharum Melli ſurrogârunt; nam ſanè ſi mel bonum in procinctu ſit, & debitâ præparatione non careat, næ, citò oculum effoderet Saccharo, terreſtri, arundineo, & nimiùm fæculento; Melle nec Uſu, nec Origine, nec ullo modo, cum cœleſti hâc lacrymâ comparando.* And then a good while after, at the end of his Chapter, concludes with this Encomium; *Donum certè cœleſte eſt, & hominibus utiliſſimum.*

I apprehend not for what doughty Reaſon our Novel Men have took up the Whimſey of ſubſtituting Sugar for Honey. If we have that which is good in its kind, and well prepared, it may eaſily put out of Countenance and Credit that ſame terreſtrial, arundineous, foul and feculent thing called Sugar, which muſt, by no manner of means, come in competition either for Uſe or Origine, or any thing elſe, with our celeſtial Tear. It is truly an heavenly Preſent, moſt uſeful to Man.

In

In *Pharmac. Helvet. Specim.* (*t.* 7. *p.* 77.) I read this; *Sal ille* (*sc. Saccharum*) *corrosivus, pauco Sulphure delinitus, multorum morborum causa est; Tabis v. g. Arthritidis, Ophthalmiæ, Scorbuti, &c. Mel ad sanitatem satius, & accommodatius est.*

Sugar is a corrosive Salt, not very well tempered and corrected with Sulphur, and therefore becomes the Cause of sundry Maladies, as Consumption, Gout, Ophthalmy, Scurvy, &c. But as for Honey, that is a much more commendable and wholsome thing.

Van Helmont (*Dispens. Modern.* 30. *p.* 371.) saith, *Saccharum in plerisque morbis stomachi, & uteri hostile est. Fermento stomachi adversatur è diametro; ideoque digestionis facit difficultates.*

Sugar is diametrically opposite to the Ferment of the Stomach, and therefore hinders Digestion; and is an Enemy in most Distempers of the Stomach and *Uterus*.

Dr. *Willis* (*de Scorbuto c.* 10.) delivers his Sentiments thus, *Saccharum sale satis acri, & corrosivo constat. Illud in tantum vitupero ut illius inventionem, ut usum immoderatum scorbuti, in nupero hoc seculo, immani augmento plurimum contribuisse existimem.*

Sugar consists of a very acrid, corrosive Salt: And I cannot speak well of it, because I am of Opinion that the Scurvy hath made

so

ſo great an Advance in our preſent Age from the immoderate Uſe of Sugar.

Mr. *Ray* (*Hiſt. Plant. p.* 1279.) *Saccharum ſi largiùs ſumatur capitis dolorem excitat, quia difficulter, & quidèm melle difficiliùs concoquitur.*

If Sugar be eaten too plentifully, 'twill cauſe an Head-ach, becauſe it is of difficult Digeſtion, and truly more difficult than Honey is.

In Luſitaniâ Tabes Epidemica facta eſt; illi enim plus Sacchari conſumunt, quàm quævis alia Gens, præter Anglos. In *Portugal* the Conſumption is become the general Diſeaſe of the Country; and one reaſon is thought to be, becauſe they devour ſuch vaſt Quantities of Sugar, as no other People doth, except perhaps the *Engliſh*.

See what is produced out of *Sylvius* (*l.* 1. *c.* 34.) *Elect. Pect.* And out of *Garencius. Hauſt. ad Catarrh. in Pharmac. Extempor.*

I have heard that a certain Phyſician of noted Ingenuity, long Experience, and good Reputation, hath written ſomething in praiſe of Sugar. But I live in the Country, and never ſaw his Book, and can ſay nothing about it; inſtead of it, perhaps you will give me leave to give my own Senſe.

1. Sugar is a very heavy, ſlimey thing, as may be perceived if it be held in the Mouth for ſome time; and therefore clogs the Stomach

mach and first Passages, fouls the Blood, and fills it full of Phlegm, obstructs the small Vessels, brings on a *Cachexie*, and its unhappy Train of Maladies.

2. It is a *Must* boiled up, and so is a positive, effectual Ferment, as much as *Stum* is, and causeth *Flatus* and *Fevers*. *Henr. ab Heers (Obs. 5. p. 59.)* is conceited that more rich than poor Men in Fevers have died *(ad plures, sive Alibantas iviſſe)* because they take so many sugar'd things.

3. Sugar (contrary to Honey, which as before said preserves even dead Bodies) causes Putrefaction, as is manifest in the Scurvy occasion'd by it, where there is Flaccidity of the Gums, and Rottenness of Teeth. But a plain visible Proof of it is, that if it be strewed upon fresh Flesh, 'twill quickly corrupt it, and make it stink. And our good Housewives have a way of using it, together with Salt, upon their Hams of Bacon, to intenerate the Flesh, and make it eat short, like those from *Westphalia*.

Having said thus much of Sugar, I shall next consider Honey, which some of our nice pretty Fellows in Physick cannot bear the Use of, and endeavour to throw out of Fashion. But it may be they have not examin'd it more than I have done. And if it will not be over tedious to you, I shall beg leave to set forth several Quotations, to shew what hath been always the current Opinion concerning Honey.

The oldeſt and beſt Book in the World is the Bible, I therefore begin with it.

They had it in the Land of the *Iſraelites* in moſt wonderful Plenty. *There was Honey upon the Ground* (1 *Sam.* 14. 25.) It dropped from the hollow Trees, or the Clefts of Rocks, where Bees made their Combs; and ſometimes upon the Ground, as *Bochart* hath ſhewn; and obſerves this was not peculiar to *Judæa*, but uſual in other Countries.

Wild Honey was ſo plentiful there, that it gave occaſion to that hyperbolical Speech in *Job* (20. 17.) *He ſhall not ſee the Rivers, the Floods, the Brooks of Honey and Butter.* And in 2 *Eſdras* 2. 19. mention is made of *Fountains flowing with Milk and Honey.*

Honey was ſo conſiderable, that they paid Tithe of it, as well as of Corn, Wine, and Oil. 2 *Chron.* 31. 5.

The Trade of *Judah* and *Iſrael* was in Honey, and reckoned in with that of Wheat, and Oil, and Balm. *Ezek.* 27. 17.

They (tho' it were ſo common and plentiful) eſteemed it fit for Preſents. *Jacob* made choice of it (among other things, the beſt he could procure in the Land) to ſend to the (as he thought) incenſed Vice-Roy of *Ægypt* to appeaſe him, and bring him to Temper. *Geneſ.* 43. 11.

'Twas

'Twas brought by the great Men of the Country to *David* (with other Neceſſaries for his Subſiſtence) when he was driven from Court, and baniſhed among them. 2 *Sam.* 17. 29.

The Gift of a King, eſpecially ſuch an one as is to gain a Kindneſs by, muſt not be a Trifle: But we ſee *Jeroboam*'s Preſent, by the Hands of the Queen herſelf to the Prophet *Ahijah*, had for one thing a Cruſe of Honey. 1 *Kings* 14. 3.

That it was common Food, appears in that *John* the *Baptiſt* lived chiefly upon Honey which he found about in the Wilderneſs.

And they gave *Jeſus* (after his Reſurrection) an Honey Comb. They could not be ſuppoſed in their mean Condition to have provided themſelves of Dainties and Rarities: For they ſet before him (together with it) as contrary a Diſh as could be thought on to Honey, and as courſe an one as ever was brought to a poor Man's Table, namely ſome broken Scraps of a Fiſh, which had been broiled, and ſet by cold.

But Honey was counted ſo good, and ſo uſeful a thing, that even the Commonneſs and Cheapneſs of it could not make it deſpiſed: For tho' the Poor had ſo much of it, yet no one eſteemed it the leſs for that, but every one eat it. *Iſaiah* 7. 22. *Butter and Honey ſhall every one eat.*

Solomon ſaith (*Prov.* 24. 13.) *My Son, eat thou Honey*; and then ſubjoins his Reaſon; *becauſe it is good*: And that he meant raw Honey, is plain by what he adds; *and the Honey-Comb, which is ſweet to thy Taſte.* Not but that they might have ſeveral was of dreſſing by baking and boiling, as they did *Manna* (*Exod.* 16. 23.) And ſo we find they made Wafers with it (*Exod.* 16. 31.) Perhaps *Horace* his *Mellitæ Placentæ* might be like them.

In ancient times they made uſe of it for the common Nouriſhment of Children (*Iſaiah* 7. 14, 15.) *A Virgin ſhall bear a Son—Butter and Honey ſhall he eat.* See that Cuſtom explained in *Cotelerius* and *Voſſius* his Notes upon the Epiſtle of *Barnabas*, N°. 6.

If it may be lawful at this place to put in a Conceit: *Jupiter* when an Infant was ſaid to be nurſed upon Mount *Ida*, by *Meliſſa*, with Goat's Milk. Now *Meliſſa* ſignifying a Bee, we may (without ſtraining) ſuppoſe the Meaning of the Story was, that he was brought up with Milk and Honey.

It was not only a common Food, but was eſteemed a delicious one alſo, and a Dainty.

Moſes recounting God's Bleſſings (*Deut.* 32. 13.) ſaith he made him (*Iſrael*) to ſuck Honey out of the Rock. To the ſame purpoſe *Ezekiel* ſaith (c. 16. ℣. 13.) *Thou didſt eat fine Flour and Honey.*

Job (20. 17.) accounts one of the greateſt Evils which ſhall happen to the Wicked, is, *He ſhall not ſee Honey and Butter.*

When *Aſaph* (*Pſalm* 81. 16.) would expreſs how God would have bleſſed the *Iſraelites*, he ſaith, *He ſhould have fed them with the fineſt of the Wheat, and with Honey out of the Rock ſhould I have ſatisfied him.* Which in this Place muſt ſignify fine Diet.

A delicious Banquet is deſcribed in *Solomon's* Song (5. 1.) *I have eaten my Honey-Comb with my Honey; I have drunk my Wine with my Milk.* And (I think without being profane) we may here remember 'twas mentioned by *Homer* as part of the Entertainment which *Hecamede* made for *Neſtor* and *Patroclus*.

It plainly appears they accounted it a principal and moſt delicious thing, in that we find they affected to expreſs what was pleaſant, delightful, rich, good, and valuable by Honey.

The promiſed Land was ſet forth and commended for a *Land flowing with Milk and Honey* (*Exod.* 3. 8.) And a *Land of Oil and Honey* (*Deut.* 8. 8.)

How ſweet are thy Words unto my Taſte, yea ſweeter than Honey to my Mouth (*Pſal.* 119. 103.)

Pleaſant Words are as an Honey-Comb, ſweet to the Soul (*Prov.* 16. 24.)

Thy

Thy Lips (O my Spouſe) drop as the Honey-Comb; Honey and Milk are under thy Tongue (Solom. Song 4. 11.)

To theſe of the Old Teſtament, give leave to take a few of the Son of *Syrach (Eccleſiaſticus* 24. 20.) *My* (that is Wiſdom's) *Memorial is ſweeter than Honey; and mine Inheritance, than the Honey-Comb.*

(Eccluſ. 49. 1.) *The Memory of* Joſias *is ſweet as Honey in all Mouths.*

(Eccluſ. 11. 3.) *The Fruit of the Bee is the chief of ſweet things.*

(Eccluſ. 39. 26.) *The principal things for the whole Uſe of Man's Life, are Water, Fire, Iron and Salt, Flour of Wheat, Honey, Milk, Blood of the Grape, and Oil, and Cloathing.*

The *Ethnics* alſo, when they would ſignify Perſons or Things to be more than ordinarily agreeable, pleaſant, and delectable, were wont to ſet them forth by a Metaphor borrowed from Honey.

Mel meum, Melliculum, Mellillum, Mellitulum, Mulſa Mea, Mulſa dicta, ſweet Words; *Poetica Mella*, pleaſant Poetry; *Mellitus puer*, a lovely Boy.

And here, Sir, ſince you never us'd to hold me in ſo hard as to bar Excurſions, I preſume to inſert a Paſſage out of *Voſſius (de Idololatr. l. 2. c. 28.)* For tho' it be not exactly to my purpoſe, yet the Chain of Thought eaſily draws it in, and it's a Curioſity; for my Author ſaith, *Hæc parùm vulgo ſunt cognita,*

cognita. Theſe things are not vulgarly known. *Animæ pleriſque Gentium Theologis dictæ* Μέλιτται. Moſt of the Heathen Divines called human Souls (I ſuppoſe in their ſingle State, both before Infuſion into the Body, and Separation from it) by the Name of Bees. For this he quotes *Porphyry*, as he had done *Sophocles.* But I return.

How greatly they eſteemed Honey, may be well ſuppoſed from their Appellative Expreſſions. *Virgil*'s is *Aerii Mellis cæleſtia dona*; *Pliny*'s *Divinum Nectar*; *Ariſtæus*, *Mella non minima hujus vitæ munera*; a Preſent from Heaven. Divine *Nectar*, one of the greateſt Bleſſings of this Life.

And ſo ſome of them made it their daily Food. *Pythagoras* lived almoſt wholly upon it (as they ſay the Humming Bird doth.) And the *Pythagoreans*, as *Athenæus* tells us (*Deipnoſ. l.* 2. *c.* 3.) eat little elſe but Bread and Honey: And did ſo, becauſe they believed it to be one of the moſt ſalutiferous, and ſovereign Things in Nature.

Lycus imagined the *Cyrnians* of *Corſica* were therefore long lived, becauſe they were always feeding on Honey.

'Twas ſo agreeable, uſeful and natural to *Democritus* (whoſe Life ſtretched out to about an hundred and nine Years) that when one asked him how he might ſecure an healthy

thy long Life; he answered, *Si externa Oleo, Interna Melle irriget*; if he supple his Externals with Oil, and Internals with Honey.

Pliny recounts the very same of old *Pollio Romulus*, who, when the Emperor *Augustus* demanded by what Means he had attained to such an extreme old and vigorous Age, satisfied him it was *Intùs Mulso, Foras Oleo*, by the Use of honey'd Wine inwardly, and Oil outwardly.

Galen (*de Sanit. Tuendâ, l.* 5. *c.* 4.) reports of *Antiochus*, a remarkably ancient Man, that he preserved himself so long by eating Honey every Day.

And *Telephus* the Grammarian (of about an hundred Years old) used to breakfast always upon Honey.

Zeno the Philosopher (as we read in *Diog. Laërt.*) made use of Bread and Honey for his Meat, and a little Wine for his Drink.

To mention but one more upon this Head; *Aristoxenus* was of Opinion, *Eos sine Morbo vivere posse, qui Mel semper in Epulis comedunt*; that they may well live free from Maladies who take up a constant Custom of eating Honey at Meals.

Some of the Uses the Ancients put Honey to for the making up of Dishes may be seen in *Apicius Cœlius de Arte Coquin.* as (*l.* 1. *c.* 1.) *Condimentum Paradoxum* (*c.* 2.) *Melizo-*

nium

nium (*l.* 7. *c.* 11.) *Dulcia Domeſtica ex Melle.*

Their *Edulia Mellita*, and *Opera Dulciaria* were of infinite ſorts and ſhapes, as *Placentæ*, *Scriblitæ*, *Cruſtula*, *Lucanculi*, *Hami*, *Lacertuli*, *Spicæ*, *Globuli*, *Enchytæ*, *Circuli*, *Liba*, &c.

Thus much of Honey as to Phyſick and Food: Now as to Drink.

The Northern Nations which have no Vines for Wine, as thoſe of *Lithuania*, *Poland*, *Muſcovy*, *Ruſſia*, and all that Region from the *Caſpian* Sea extending even to the Arctic Circle; but above all, the *Britains* have been ever addicted to Mead and *Methеglin*, which *Lobelius* calls *Vinum utiliſſimum*, a moſt uſeful Wine: And *Pictorius* affirms is *Vinum Stomacho convenientiſſimum*, a Wine which is moſt agreeable to the Stomach.

The *Muſcovites* have a ſmall Mead for the Peaſants, which they call *Quaz*; and a ſtrong ſort for the Rich, which they prefer before French or Rheniſh Wine.

Aldrovandus reports, that in *Sarmatia* and *Muſcovia*, they make a Mead which is ſo generous a Liquor, that it well becomes great Tables, and is fit for Noblemen. And this they carry and ſell about in *Germany*.

They drink Mead alſo in warmer Climates, as in *Poland*. *Mercator* ſaith the *Tranſylvanians* make a Wine with Honey equal even to the *Malmſey* of *Candia*. And that

the City of *Ægra* in *Bohemia* is famous for it (as *Brunſwick* is for Mum) and it is found no where better.

Nay *Rauwolff* tells us (*Trav. Part* 1. *c.* 8.) that even the *Turks* (who are forbidden Wine by the *Mahometan* Law) have a Drink at *Aleppo* called *Tſcherbeth* made of Honey and Water, which taſteth like our Mead.

That the Ancients alſo had their ſtrong Honey Drink, ſeems probable from a Paſſage I meet with in *Rhodiginus* (*l.* 28. *c.* 27.) *Apud Orpheum, Saturnus ab Jove Mellis appetitur inſidiis: Inde enim conſopitur velut temulentus.* *Jupiter* ſurprized *Saturn* when he had made himſelf drunk with Mead: For I think that muſt be what *Orpheus* meant by it.

To conclude this Argument, Drink made of Honey being ſo fine and generous a Liquor, as to be comparable even to the very nobleſt of the Grape Wines, it's no wonder that *Ovid* made *Bacchus* the firſt Inventor thereof, ſaying,

A Baccho Mella reperta ferunt.

More than all this, in old times they reſpected Honey as a thing not only delectable and uſeful to Man, but acceptable alſo to the Gods. *Mel denique Diis ac Hominibus gratum*, ſaith *Rhodigin. l.* 21. *c.* 3.

They

They employ'd it ſymbolically: *Ubi ſacris initiatur (quæ Leontica vocant) quis, Aquæ loco, in Manus Mel affundebant, ab omnibus Noxiis, Sceleribuſque ac Triſtitiam inferentibus ſic expurgari arbitrantes.* When any was admitted into the ſacred Orders called *Leontic*, they poured Honey, inſtead of Water, upon his Hands, as believing he would thus be ſecured from Miſchief, Sin and Melancholy: And they ſcoured his Tongue with Honey from all wicked Pollution. *Linguam item Melle detergebant ab omni Peccati labe.*

They ſo much apply'd it to ſacred Uſes, that tho' they uſed to offer to ſeveral Deities ſuch Animals as were peculiar to them, as *Arnobius* hath it *(l. 7. p. 265.) Ille Tauris Deus, Hædis alius honoretur, aut Ovibus: Hic lactentibus Porculis: Alter intonſis Agnis. Hic virginibus Bubulis: Capris ille comatis, &c.* One God was honoured with Bulls, another with Goats, or Sheep, *&c.* And ſo there was a Diviſion of Animals among the Gods; yet Honey almoſt always made one thing in their Sacrifices, to which God ſoever they were offered.

Maimonides lets us know, that the *Gentiles* anointed their Sacrifices with Honey. *Plato (l. 6. de Legib.)* ſaith, in the firſt Ages they did not ſacrifice Animals, but Fruits, and Flowers, and Honey.

Athenæus (Deipn. 65.) reports that the *Grecians* ſacrificed to the Sun Honey. *Rho-*

digin ſaith *(l. 28. c. 27.) Mellis Libamina Terreſtribus infundebantur.* Drink Offerings of Honey were poured out to the Terreſtrial Deities.

But *Bochart (Hierozoic. p. 2. l. 4. c. 12.)* makes it appear that they offered Honey to every one of the Heathen Gods.

Pauſanius (Eliaca) having reckoned up at leaſt fifty Altars in the Temple of *Jupiter Olympius*, unto ſo many ſeveral Deities, ſaith they ſacrificed upon every one of them once a Month (according to their ancient Uſage) Frankincenſe, Wheat, Flour, and Honey.

And this being ſo common a thing among the *Gentiles* in their idolatrous Worſhip, it's likely for this reaſon God forbad its Uſe in his Sacrifices, *Levit.* 2. 11. Tho' ſome have thought, becauſe Honey is a ſort of Ferment, it might be forbidden under the Notion of a Leaven, which might not be offered. *Exod.* 34. 25.

Thus have I made a Search into the Opinions and Uſages of Men concerning Honey, and find it to be accounted ſo far from pernicious, that it is highly wholſome, ſalutiferous and preſervative.

That it hath been eſteemed one of the moſt generally uſeful of all things; affording to the Living Meat, Drink, Medicine, and Sacrifice; and to the Dead Pollincture, and Matter wherewith to embalm them.

That

That 'tis not only one whimſical Man, nor two, nor two hundred neither, who have had ſuch great Conceits of it. But the moſt ſenſible and wiſeſt Perſons of moſt Ages and Nations have had the ſame ſettled Opinion of, and Value for it.

Further; I have produced the Judgments of ſeveral Men of good Experience and Judgment, who give it plainly the Preference before Sugar.

And laſtly, have ſhew'd, that it will preſerve the Virtues of Things, and alſo will keep up the due Conſiſtence of Medicines, abundantly better and longer than *Saccharine* Syrup.

And therefore the Upſhot of all is, *I could wiſh our Apothecaries would make up the Confection of Fracaſtorius* (as till of late they ever did) *S. M. ſine Meconio, & C. M. cum Melle*, with Honey.

And ſo, Sir, having brought my Subject to the Centre, where I would have it reſt; if you are inclinable to pardon the length of this Stuff, which I have jumbled together for a Letter, and its many (perhaps tautological) Quotations; I can with Truth bring you the Excuſe, which I met with I know not where, *I had not time to write a ſhort Letter.*

But as long as I have have any time at all, I muſt dedicate ſome of it to you; Being,

Sir, your, &c.

Jan. 22. 171$\frac{3}{4}$.

That 'tis not only one whimsical Man, nor two, nor two hundred neither, who have had their great Conceits of it. But the most terrible and witty Persons of most Ages and Nations have had the same settled Opinion of, and Value for it.

Further; I have produced the Judgments of several Men of good Experience and Judgment, who give it plainly the Preference before Sugar.

And lastly, I have shewed, that it will preserve the Virtues of Things, and also will keep up the due Confluence of Medicines, abundantly better and longer than Saccharine Syrup.

And therefore the Upshot of all is, I could with our Apothecaries would make up the Confection of Pyracaforius (as till of late they ever did) as Mr. Doctor Mercurio, & C. M. commands, with Honey.

And to, Sir, having brought my Subject to the Centre, where I would have it rest; if you are inclinable to pardon the length of this Scrul, which I have humbled together for a Letter, and its many (perhaps tautological) Quotations; I can with Truth bring you the Excuse, which I met with I know not where, I had not time to write a short Letter.

But as long as I have have any time at all, I must dedicate some of it to you; Being,

Sir, your, &c.

Jan. 22. 1714.

A LETTER TO A Doctor *of* Phyſick Concerning DIASCORDIUM, *&c.*

A

LETTER

to a

Doctor of Physick

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